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FEDERATION
news



news

LETTER

Dear Readers,

THE major purpose of this news letter is to tell you about the meeting of our Executive Committee at the Ecumenical Institute near Geneva, April 12-18. This was an exceptionally important meeting from three points of view: we had to decide on Federation policy in Africa; we had to make decisions about staff appointments, and most important, we had to make a final decision concerning the plan outlined at our General Committee at Tutzing last summer for a major project on the mission of the Church. Thanks to a special grant of money, we were able to bring some additional people to this meeting, including experts on ecumenical and missionary questions, so with its almost fifty participants this was perhaps the largest Executive Committee meeting we have had for many years.

Africa

I want to tell you first a few things about our discussions on Africa. Until a few days before our meeting we had hoped to be able to appoint for the first time a full-time Federation secretary responsible for work there. The General Committee had given this first priority in view of the rapid growth of the SCMs in West Africa and the possibilities of development in other countries of the continent. Unfortunately Inga-Brita Castrén, formerly of the Finnish SCM, was compelled for family reasons to withdraw her acceptance of our invitation just prior to our meeting, and we have had to postpone the appointment of such a secretary until 1958. In the coming months we shall have to find both additional financial resources and a suitable person who can accept this appointment.

The cover picture shows Liem Khiem Jang (Indonesia), Paul Schrading (U.S.A.), Carl Lund-Quist (U.S.A. and Geneva), John O'Neill (Australia), and Heikki Kirkinen (Finland) at the Executive Committee meeting.

Nevertheless, we were able to take some very constructive decisions. "The Executive Committee agreed that the time had come for new steps to be taken in Africa. The two immediate needs were: to think and act in terms of Africa as a whole by encouraging existing work not at present linked with the Federation, where encouragement would be welcomed, and by initiating work where none exists at present, and to help existing West African Movements to consolidate and develop their work." In addition to looking towards the appointment of a Federation secretary for Africa in 1958, we made plans to secure the necessary resources to enable SCMs in Ghana and Nigeria to have full-time secretaries, and it was a joy for us a few days ago to hear that the money had already been found for Ghana. It was also decided that the Federation should organize in June 1958 the first leadership training course for SCMs and prospective SCMs in West Africa. Our Vice-Chairman, Rena Karefa-Smart of Sierra Leone, will be responsible for organizing this, and several Federation leaders will attend it. We hope that, like those held in Latin America and Asia, this course will have valuable results in SCM life.

Staff

We had to face at this meeting the reorganization of our staff. Alice Otterness, who has been a Federation secretary since 1955, will leave this summer to take a position in an American college. The appointment of T. V. Philip, who has been responsible for work in Asia since 1955, will terminate in the summer of 1958. After looking carefully into the whole staff situation, the Executive came to several decisions. Elizabeth Adler, of the German SCM in East Germany, has been invited to join the staff as soon as possible, and will be based in Geneva. Three appointments were decided on for Asia. We accepted the offer made by the Disciples of Christ

Newton Thurber (General Secretary, Student Volunteer Movement in the U.S.A.), Margaret Flory (Presbyterian U.S.A. Board of Missions), and Daniel Ralibera (minister to Malagasy students in Paris)



in the United States of the services of Bob Bates, who has for several years been a student worker for that church, as Federation secretary in Southeast Asia, after a period of nine months on the staff of the Indian SCM. We decided to ask churches, missionary societies, and SCMs in Australia and New Zealand to consider the possibility of making available to the Federation the services of Frank Engel, now General Secretary of the Australian SCM, for work in East Asia. He has had long experience in SCM work in both Australia and New Zealand, has a wide knowledge of Asia, and two years ago was a Federation special visitor to Korea. An invitation was also extended to Kentaro Shiozuki of the staff of the Japanese SCM to become a WSCF secretary based in Geneva, with the possibility of keeping regular contacts with Asian Movements.

The Executive Committee also approved a plan for the joint appointment by the World Council of Churches and the Federation for a five-year period of a secretary for work in the field of theological education, starting about October 1958. We also decided to invite Frank Glendenning, whom the General Committee elected an adviser to the Federation on school questions, to become a Federation secretary on a part-time basis to coordinate all SCM work already existing in high schools and to develop new Movements where no-one else is taking responsibility for this age group.

Valdo Galland, Mauricio Lopez, and myself will continue in our present positions, and Ed Dirks will carry on his part-time work among university teachers.

"The Life and Mission of the Church"

This considerable increase in the staff of the Federation is the result of both our expanding work in various parts of the world and also of the unanimous confirmation by the Executive Committee of the plan outlined by the General Committee for a project on "The Life and Mission of the Church", which will continue over several years. I cannot at this stage give you all the details of this plan. The Executive Committee put it into provisional form, with the request that the staff revise it and work out the details in the coming months. National Movements will receive shortly the minutes of the Executive Committee meeting which contain the substance of the decisions made and an analysis of the discussion, but the first official presentation of the total project will be contained in a special issue of *Federation News* in the latter part of this year. Until then I can only give you the main outline of the plan.

The teaching conference

At the centre of our plan, there will be in July 1960 in Great Britain a world teaching conference, lasting about two weeks, with up to 500 partic-

ipants, mostly students, on "Christ's Ministry in the World and Our Calling". These students and young Christian leaders from all parts of the world will be chosen because of their ability really to profit from this experience, and later to assume personal responsibility not only in the life of their SCMs but of the Church as a whole, and especially in its evangelistic and missionary task. The teaching element will be central in the conference, and we plan to bring leading authorities from around the world who can speak about the different aspects of the life and mission of the Church, not only in theological terms but with the background of personal experience on the "frontiers" of the Church, in the broadest sense of that word. The conference will work through lectures, to be discussed in tutorials, and supplemented by seminars on various technical aspects of the task of the Church. The lectures will cover the following fields: the biblical basis of our task; the lessons to be learned from church history which can help us to understand anew our present responsibility, especially those to be drawn from the missionary and ecumenical movements; the problems faced by the Church in situations of rapid social change, and new experiments being made in these areas; the confrontation between the living Word of God and the living faiths of men, and above all, the changes which must be brought to the structure and forms of work of the Church, if it is to meet the demands of the new tasks set for it in a changing world.

In addition to the main speakers, the conference staff will include as tutors or seminar leaders people with real experience in the fields considered and in ecumenical conversation. This was partly the reason it was decided to hold the conference in Western Europe, where it will be easiest to secure a wide geographical representation among such people without too heavy expenditure for travel.

Asian conference

The world teaching conference will be preceded and prepared for by a conference in Asia, at Christmas 1958, with the theme "God's People in God's World". The delegates will be mostly Asian, but we hope to have an adequate representation of other parts of the world. It will centre its attention on the specific problems the Church faces in Asia today. Its purpose is to explore with the leadership of the Asian SCMs some aspects of the life and mission of the Church through a study of the mighty acts of God in the events of our time, and an effort to understand these events in the light of what God has taught His people through the Bible and the history of the Church, and is teaching them today in His continued dealings with them. The situation and calling of every Asian country and church is different, but in Asia there is every sort of social division, ecumenical prob-

lem, political struggle, and religious tension which the modern world contains. Here are representatives of ancient churches and new sects, and of almost every kind of relationship between church and state and people, and between Christianity and other religions or lack of them. Asia is also united in the sense that it stands on the threshold of a great new age, and its churches have begun to know that in this crisis God is calling them to a new destiny and entrusting them with new responsibilities. In this sense the conference on Asian questions will certainly sharpen the issues which the teaching conference will face two years later, and considerably contribute to its success.

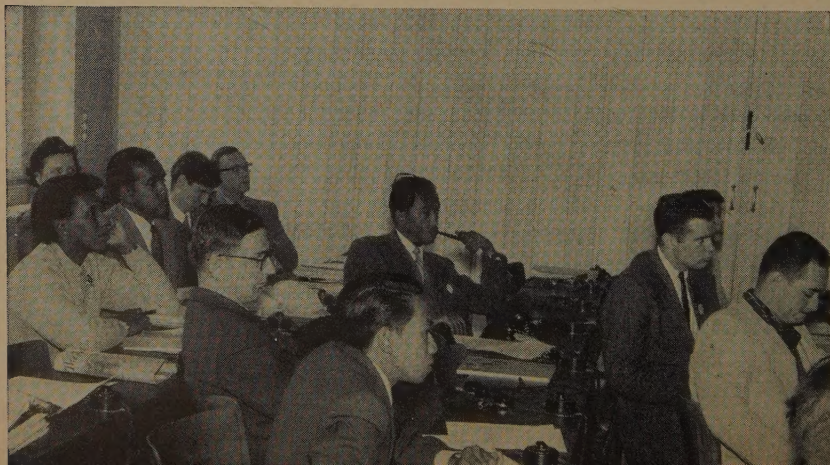
Regional conferences

The world teaching conference will be followed in subsequent years by a series of regional conferences, where we hope to have not only a few expert speakers but also those who have participated in the teaching conference from the particular area concerned. These will aim primarily at reaching a large number of students and young Christian leaders, and also at working out the findings of the teaching conference in terms of personal obedience and church strategy in each region. We left indefinite the number and location of such conferences, which will have to be worked out in such a way as to reduce costs through dealing with relatively small regions and to give as many people as possible an opportunity for a real ecumenical experience.

Preparatory work

This project will, of course, involve a great deal of preparatory work. This preparation will fall partly on the Federation staff, and it is our intention

A session of the Executive Committee



to appoint next year a full-time conference secretary to take major responsibility for the study and publications which will be required. But much of the work of preparation will lie, and perhaps heavily, on SCMs. Our Executive Committee emphasized strongly that all SCMs should consider it their responsibility to concentrate their efforts along the lines of this plan, and if necessary to reorientate in this direction especially their program of study, conferences, and publications.

Obviously this scheme cannot be carried out without the full support and cooperation of churches, missionary societies, and other Christian groups. Exclusive of the regional conferences, we shall need for preparatory work, the Asian conference, and the teaching conference, in the neighbourhood of \$160,000, over a period of three years. We shall therefore have to turn to all those who are able to help us, so we can carry this responsibility without endangering our other activities. In spite of the magnitude of this financial burden, we had a feeling at our Executive Committee that it was not an impossible one, and already reactions from some prospective givers have been most encouraging.

But it is not only financial help which we need from the Christian community as a whole, and we emphasized that we want to undertake this project in the service, and with the spiritual and intellectual support, of all churches, missionary bodies, and Christian youth organizations. We would like to bring a small number of representatives from other Christian groups to our teaching conference, and we are considering the possibility of making the regional conferences a joint enterprise of the Federation and other ecumenical bodies, when this is desirable. We would also like to be able to count on the prayers of all Christians for this major effort, and we hope that all sorts

Carl Lund-Quist (U.S.A. and Geneva), Rena Karefa-Smart (Sierra Leone), Harry Daniel (India), and Dorothy Nyland (Methodist Board of Missions, U.S.A.)



of Christian groups, international, national and local, will take part in the study preparation.

Our Executive Committee thought very seriously before making this decision. We realized that it was a difficult one to make, difficult for practical reasons, and also because it may look almost presumptuous for us to tackle such an essential problem in the life of the Church and to speak, perhaps sharply at some points, about the work of the Church and missionary societies. It is probable that this undertaking will require of the Federation and its national Movements real sacrifices in matters of program and financial resources, but in spite of all these hesitations, the Executive Committee was unanimous in taking the final decision. We were helped very much by missionary and church representatives, who told us that in undertaking this the Federation was perhaps rendering its greatest possible service to the total life of the Church in the world. They said that at the present time no one else is able to assume such a basic responsibility, and that in some cases we shall be meeting a need which is really a matter of life and death for some churches. As several of us said before the final vote on the project, we felt that God was giving us an exceptional opportunity and that it was a simple matter of obedience to accept it. We shall carry on this project with the conviction that the Federation is responsible before God to prepare its members for active service in the life and mission of the Church, and that we shall go ahead with the help of Him who makes all things possible through our weakness.

I could tell you about a number of other decisions of our Executive Committee, but I do not wish to make this letter too long, and we shall have opportunities for this in subsequent issues of *Federation News*. I would like to close by emphasizing that the Federation is at a very important turning point in its history, and that at this particular moment we need to unite all our strength in faith, mutual love, and intercession, and above all in the great hope that God gives us in Jesus Christ.

Yours ever,
PHILIPPE MAURY.

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Junior Year Abroad students at Silliman University, Philippines

ENCOUNTER IN STUDY AND FELLOWSHIP

MARGARET FLORY

“WE JUNIORS have experienced the revolution which is overtaking the world. Our political, moral, and social ideas have been overhauled in the experience of living with our Eastern brothers; we have lived in an area where nationalism and frustrated ambitions have erupted into hatred and violence; we have realized the narrowness of our nation’s understanding and policies and have been bitterly criticized for this. Through it all I have seen Jesus Christ shining as the world’s hope. I have seen Jesus Christ do wonderful things in my life and in the lives of others. I have seen prayers answered as I never imagined before. I am encouraged by the realization that in Christ nothing is impossible. I cannot look upon the world as hopeless and lost. I can see only opportunity and challenge for one who is committed to Christ and to doing His will.”

So wrote a Junior from the College of Wooster at the American University in Beirut. He was one of the 112 students from sixty-one American educational institutions who have participated in the Junior Year Abroad plan of the Presbyterian Church U.S.A., since its initiation in 1953. Eighteen colleges and universities are represented in this plan in Japan, the Philippines, Hong Kong, India, Pakistan, Lebanon, France, Switzerland, Spain, and

Mexico. Student participants have majored in almost every conceivable subject from philosophy to agronomy, from veterinary medicine to journalism.

In launching this plan the Presbyterian Board of Foreign Missions had in mind the provision of a meaningful experience abroad with fellow students of another land and culture, and the opportunity to cultivate an understanding of the Christian world mission through first-hand observation, informal participation, and ecumenical experience. From the beginning the plan has been open to mature and adaptable students of sophomore standing, who have a Christian concern for the world and a desire to build invisible bridges of understanding and mutual trust through a creative encounter in study and fellowship. The students who have been selected have been deeply committed to the Christian faith, maintained a high academic average, exhibited qualities of leadership in campus Christian activities, persuaded deans and academic advisers of the wisdom of this venture, raised their funds in a variety of ways, and survived a rather rigorous screening process in which a number of adult and student friends have testified on the content of their Christian message, the faithfulness of their Christian witness, their leadership qualities, their attitudes towards people of other races and nationalities, and their adaptability in new situations.

How can one put into words the amazing impact on the life of an American student who goes in humility and expectation to Asia, the Near East, Europe, or Latin America to carry a full academic program, to participate in the life of a local student Christian group, to help with mission projects, thus seeing the Church in action first-hand, to share in the back-breaking but heart-warming labour of an ecumenical work camp, to learn to know the people of a country by living in their homes, and to observe the revolutionary ferment throughout the world which is the setting in which Christian students of our day have to make their witness.

As they go through the orientation process and embark for their overseas campuses by ship or plane, the groups are bound together in a vital fellowship through ties of friendship and prayer. They keep in touch with one another through a bulletin entitled *Invisible Bridges*, and occasionally those who have studied in the Philippines or India, where the academic year closes in the early spring, visit their Near East and European colleagues on their way back to the United States.

It is natural that world travel to far off places with strange sounding names should hold glamour for the undergraduate, and so they write about the beauties of Mt. Fuji and Kashmir, about such architectural splendours as the Taj Mahal, about historical ruins such as Balbeck in the Near East and the Pyramids of Mexico, about the fun of eating with chopsticks in Japan, riding in tartenelias in the Philippines, dressing in a sari in India, and skiing in the Swiss Alps.

But they also write about the common bond of togetherness in sharing world-wide communion, the joy of Christmas and the truth of Easter with new friends in Christ ; they write about the nagging problems in the lives of their fellow students which have become their own problems ; they write about the evidences of spiritual maturity which they see developing in their own lives as the "false girders of pride and conceit are blasted away", and they are able to see the United States and Western culture from another point of view ; they write about a new feeling of urgency in sharing the message of Christ's reconciling love with all people everywhere.

Sharing the life and growth of a very young bi-lingual university is the privilege of those who are studying at the Japan International Christian University at Mitaka near Tokyo. A Pennsylvania girl who was on hand for the first JICU graduation in March reacts as follows : "What amazing new perspectives have come into focus as a result of this junior year in Japan ! For there is not only the thrilling experience of sharing in the absorbing life and culture of the East, but there is also an opportunity to see the United States and other nations of the West through the eyes of new Japanese friends. And during this whole process I am constantly discovering more about myself — my own identity and my responsibilities in this twentieth-century world. The problems of the severe unemployment which casts a menacing shadow over the future of the students, the questions which arise in the discussion of religious, philosophical, and ethical ideas, the difficulties involved in synthesizing Western concepts and industrial methods with the traditions of old Japan into a meaningful life, and concerns for the critical world situation — all these stimulate deep and searching thought and study in the light of Christian faith and experience."

In the Philippines, Junior Year students have studied at Silliman University in Dumaguete, at the University of the Philippines at Diliman near Manila, and at the university's College of Agriculture at Los Banos. They have served as driver, operator of the movie projector, played the tiny portable organ, and painfully managed a simple message in Visayan as members of the staff of the Wayside Chapel which carries the truth of Evangelical Christianity into the small barrios ; they have travelled with a student team of all the international students at Silliman to testify to the oneness experienced in Jesus Christ to schools and churches throughout the islands ; they have participated in the first home mission project of the United Church of Christ in the Philippines — a medical mission project to the Bilaan people in Mindanao. However, it is not only the big events but the little happenings in the daily fabric of life which call back such tender memories as the following : "I have joined several Filipino families in prayer and worship, in fun singing, and in delicious meals. On Sundays I have worked with little children whose

faces light up with pleasure at the simplest things. I have seen the thankfulness of the sick and imprisoned when I play my violin. I have thrilled to see the radiant Christian spirit among church and mission hospital workers."

This year a former moderator of the Westminster Fellowship of the Presbyterian Church U.S.A., is initiating the Junior Year study plan at the University of Hong Kong. In his letters is revealed his understanding of the Hong Kong situation where "the East confronts the West in daily intercourse and sellers of propaganda from the 'communist world' and the 'free world' play at their game of chess". He describes the East Asian "pilgrimage from the conditions and life of a so-called under-developed world towards a brighter future offering justice, self-respect, security, and peace. The way is clearly marked by numerous crises — economic, political, cultural, and religious". And then his understanding of the mission of the Church is revealed in these words: "Here the total focus of the Church must be brought to bear on the total life of millions who seek an unknown God. And many Christians in our sister churches in Asia know that unless the twentieth-century pilgrimage ends at the feet of Christ, it ends in disaster, unfulfilled hopes, and disillusionment. One cannot help but be awed by the immensity of the task, convicted by the mistakes of the past, humbled by the devotion and courage of Asian Christian friends, and grateful for the difference this experience makes in one's own heart."

Those of us who read these letters and watch this growth of understanding across half a world cannot help but feel grateful for the difference such understanding can make on campuses in the United States, when these stu-

Tea ceremony in a Japanese home



Bible study group at the American University in Beirut, Lebanon



dents return as seniors to apply their new insights in the campus situation and to share with fellow students their new appreciation of what God has done in the world through Jesus Christ.

The Juniors who have studied at Isabella Thoburn College at Lucknow, at Hislop College, and at the University of Allahabad have met Christian, Hindu, and Moslem students from all over India, some from wealthy homes, other from tiny villages. They have been fascinated by the village life of India, and along with Indian students have offered their services in rural service squads which go into the village under the leadership of capable social workers; they have met the missionaries and seen them in action in evangelism, education, medical work, and agriculture; their hearts have been torn by the cry of human need in the great cities of India; they have entered fully into conferences, work camps, and retreats with Indian fellow students; they have rejoiced in the progress of a new nation in achieving democracy; they have thought long and hard about the unique claims of Christianity in the face of Hindu philosophy.

Students studying in India and Pakistan have testified that in learning more about Hinduism and Islam they have been helped to a fuller understanding of the Christian faith. Confessions like the following indicate this growth: "It was in the process of wondering if there was something unique in Christianity that I became convinced that there must be some answer to the problem of human inadequacy. And when I finally admitted the real need, Christ spoke."

What it means to share in the surging life of a new nation is also reflected in letters from Pakistan. A student at Forman Christian College in 1956 wrote as follows: "Spending eight months in Pakistan — as the country faces tremendous problems in education, economy, and health, and as the Christian Church makes its spiritual and material contributions — has been an enriching experience for which I will always be grateful. I feel especially

fortunate in having been in Pakistan during the past significant year when the country adopted its long-awaited, unique constitution, and suffered the worst flood in its history."

From the Near East students write about the deep meaningfulness of visiting the land where Christ himself lived and taught; about the challenge of understanding Orthodox and Coptic traditions; about the tensions over the Suez crisis and the tragedy of Arab refugee camps; about the richness of fellowship with missionaries and Arab Christians; about the challenge of studying in the class-room under Charles Malik and Arnold Toynbee; about new and transforming insights from Bible study sessions; about the graciousness of Arab hospitality.

But the letters do not always reflect security and accomplishment. Sometimes notes of frustration creep in. "There were times when the language barrier prevented us from really expressing the thanks we felt for some kind deed; there were times when we prayed hard for wisdom and understanding so that we might be closer to our roommates who had heavy burdens to bear during the war situation; there were times when we tried our best to explain why we're here, and still the listener couldn't understand. And there are still these times, but through the strength and courage that only God can give we are beginning to build some shaky but definite 'invisible bridges'."

In the four years of its operation the Junior Year Abroad plan has become an integral part of the missionary education program on many American campuses. It is an open door for conversations with far more students than are able to finance the venture or could meet the high qualifications. It commands the respect of college presidents and deans, as well as university pastors and college chaplains. On the smaller campuses the plans of students to go are well known by fellow students and faculty. Thus students frequently have the sense of being especially commissioned as campus Christian ambassadors, and feel the responsibility of writing for the campus newspaper, and sharing the experiences in a variety of ways when they return for the senior year — in speeches to campus groups, informal discussions in the dormitories, and expeditions to nearby churches. To all who meet and hear them it is evident that a new dimension to life has been added. With a number of former Juniors already preparing to go back to Asia and the Near East, it is evident that an unexpected and significant by-product of the Junior Year Abroad may be a corps of committed persons who have had a testing experience in the life of an overseas church, who are warmly welcomed back by old friends as "partners in obedience", and who go with assurance that God has guided them to the place where He needs their services in the ecumenical mission of the Christian Church.

Christian Faith and the American Lawyer

WILLIAM STRINGFELLOW

Parish Counsel, East Harlem Protestant Parish

*Christian faith is the revelation of grace and
Christian ethics is the ethics of redemption
and not of law.*

NICOLAS BERDYAEV

PRAGMATISM has been no greater success anywhere in the world than in the United States. In America, the influence of pragmatism has been as much in the legal profession as in any field. Its domination in work such as merchandising or public relations does not seem — on the face of it — surprising. But in this country pragmatism has been pervasive: it has taught the teachers, dictated to the economists, invaded the practice of both medicine and psychiatry; it has guided — at least until the atomic discoveries — the scientists, intimidated the politicians, and even conformed the preachers. Among lawyers, the abettor of pragmatism has been specialization, though not so much the vertical specialization that isolates law from other subjects as a horizontal specialization within law itself, which has separated lawyers in their work into trial lawyers and tax experts and estate planners and agency counsels and contract draftsmen and so on in fission.

Legal education became particularly accommodated to pragmatism, and the sense of the law as a scholarly profession was lost in an emphasis upon training students to become skilled technicians. The law student did not spend time becoming learned in the law, but in acquiring techniques of analysis and advocacy. Legal history and jurisprudence lost stature in the legal curriculum. A word like “justice” was not even uttered in the class-room.

Now pragmatism is being seriously challenged within the legal profession in America, both in the law schools and among practising lawyers. And while an aspect of the challenge has yielded a new interest in legal philosophy and in legal history, the main thrust stems from a concern about the significance of theology for law.

Within the law schools, in the years since the Korean War, both faculty and students have evidenced a discontent with the narrowness which pragmatism caused in legal education. In informal conversations among faculty and students and, in some cases, theologians, a dialogue has been developing about the relationship of theology to jurisprudence and about the meaning of Christian vocation in a lawyer's work. While these concerns are being articulated concurrently with the interest in the churches generally about the relation of faith to work, this appears to be a coincidence. The lawyer's concerns are far more indigenous to his work than in response to the recent exhortations in the churches about faith and work.

In any event, the concerns are now evident. In about ten per cent of the law schools, groups of law students, law faculty, and sometimes practising

lawyers meet with regularity to consider the meaning of their faith as Christians in their work as lawyers and in studies of theology and jurisprudence. The structure of these conversations varies a great deal from place to place, since they have arisen from genuine felt needs and not from a grand scheme for Christian faculty and student work in law schools. In a major Southern law schools, for example, the dialogue takes place in a week-end conference ; in New York City, one group meets occasionally in a faculty home, another lunches together frequently. In Cambridge, where the discussions with the longest known existence continue, the pattern is more like a seminar in which original papers are prepared, serious study undertaken, and both law and theological faculty leadership participates. Elsewhere, groups have gathered in law schools on an *ad hoc* basis, as to hear and talk with a visiting lawyer or theologian.

The originality of each of these conversations and the fact that none of them is yet organically related to a particular church or to a Student Christian Movement has meant that some of them have had the participation of very diverse parties. In both Cambridge and New York City, Roman Catholic and fundamentalist Christians have joined with Protestants in these discussions. And while these groups have arisen in the law schools, practising lawyers from the community have been attracted to several of them.

Meanwhile, the concern about theology and law has been manifested in other ways in the legal profession. The churches have provided some forums, as in 1956, when the Riverside Church Lectures were devoted to theology and jurisprudence and delivered by a distinguished lawyer, or in the witness of Dean James Pike of the New York Episcopal Cathedral, who is a former lawyer himself, or in the revival of the old custom of offering a special service of worship by lawyers and judges at the opening each year of the courts.

Even pragmatism acknowledges the scope of the contemporary interest in theology and law in America, for, in addition to numerous papers and articles being published, five different publishers have commissioned books in the field, a development which happens only because the market is very promising.

Of course the Student Christian Movement has not been apathetic to these events. A nucleus of participants in the law school discussions has close ties with the SCM and is involved, for example, in the graduate student work committee of the United Student Christian Council, where a strategy has been developing on how to support the indigenous law school groups, provide impetus to the formation of further groups, and facilitate a valuable encounter among Christians in different law school centres around the country. In collaboration with the Faculty Christian Fellowship, a collection of papers on problems of theology and law and of the Christian vocation in the legal profession is to be published in the fall in *The Christian Scholar*. The assistance of an Episcopal Church Bishop will make possible this spring a conference based upon *The Christian Scholar* manuscripts, to which students, faculty, and lawyers from several indigenous groups will come. Moreover, the USCC expects during the coming year to utilize this manuscript in conjunction with visitations by a lawyer to major centres of law studies in the United States.

The churches, too, have become alert to the active concern with Christian faith and the law. The Roman Catholic Church, in certain of its dioceses, has been holding conferences for lawyers especially devoted to natural law jurisprudence. Catholic Lawyers' Guilds exist in many cities. The St. Thomas More Society for Roman Catholic Law Students is, in a number of instances, no longer a mere social organization but a locus of serious discussions of theology and law. The Protestant Episcopal Church is, furthermore, seriously in the field. There is now an Episcopal Lawyers' Guild. Episcopal Church Faculty Papers have published several articles widely utilized in the indigenous law school groups. The services of a lawyer have been made available, through the Episcopal Church Society for College Work, to both of the law school groups which convene in New York City.

Now there are signs of impact upon the law schools even at the level of curriculum; a sufficient impact, indeed, so that the National Council for Religion in Higher Education felt warranted in convening last year a group of law faculty, many of whom have participated in the indigenous groups, to consider curriculum philosophy. At a major university centre, a proposal has been made to institute a joint seminar of law students and seminarians; at another, there is active consideration of certain churches joining with the law school administration in establishing a lectureship in theology and law. The American Association of Law Schools is now preparing a volume on the lawyer's profession which includes a substantial chapter on the significance of theological ethics for the lawyer's work.

Outside the law schools, in the American Bar Association, a recent convention spent a session listening to a theologian speak about "the ethics beyond legal ethics". Even now a reappraisal and revision of the Canons of Professional Ethics has been undertaken in the American Bar Association under the leadership of a lawyer and ABA staff member who has been a member of one of the indigenous law school groups.

Pragmatism is, therefore, being soberly challenged among American lawyers, and the significant form of that challenge is the query into the relationship of theology and law. This is an ancient query — for both theologians and lawyers. It was posed by the Stoics, and, among the Romans, by Cicero and later Justinian; it was a problem for Israel and for the early Church as well; it preoccupied the Scholastics and was a Reformation issue. It impinged upon the development of the law merchant in Europe; it was involved in the emergence of the English common law; it was subsequently transplanted in the law of the American Union.

This is an ancient query, and the response of Christians themselves to it has often been in heresy: in attempting to articulate a Christian ethics for law by esteeming Christian faith as merely an ethics of law. And in all the contemporary discussion of theology and law in the United States quite the same response can be heard. The danger is that in abandoning pragmatism, a natural law jurisprudence will be all that will be recovered.

I do not believe that this can be done with fidelity to the Gospel. To contort the word of grace into the law of nature is to make the Gospel unintelligible, however neatly it resolves the query about the relations of theology and law.



marriage between movement and church

PETER KREYSSIG

General Secretary, German *Studentengemeinde*

IN 1935 the German Nazi Government circulated a brisk order among all non-party organizations and groups — including the churches — that their Jewish members were no longer fit to participate in any kind of “Aryan” enterprise and were to be excluded forthwith. Any organization not carrying out this order would immediately meet with reprisals and would have to discontinue its activities. At this moment the German *Studentengemeinde* was born. The SCM — refusing to comply with the wishes of the party — was banned, headquarters were sealed by the Gestapo, and a number of secretaries were put behind bars. But the groups continued to meet clandestinely for Bible study and worship in private houses, growing in numbers through many of the young members of the Confessing Church. Work was carried on under the auspices of Christian congregations, defending their constitutional right for a free life of worship by disobeying any orders to dissolve. Thus, scattered in university towns, keeping perilous contact with countless isolated members in the army through letters reaching right into the front lines when war came, the life of those Christian student groups continued until 1945. Then perhaps 500 members found each other, and started work afresh in the slowly opening universities and technical colleges of the earliest post-war period.

No one asked questions about the structure of this work and its future organizational pattern. There was simply the problem of meeting the vast demand among the students of that time for spiritual and intellectual reorientation, for the full ministry of the Church in Word and Sacrament, for baptism and confirmation, for instruction in the faith and discussion of problems, for material help and fellowship. Everywhere, not only in universities and colleges but also in teacher training institutions, students came together spontaneously and tried to cope with their task of witness among their fellow students. Some of the former SCM secretaries — most of them ordained

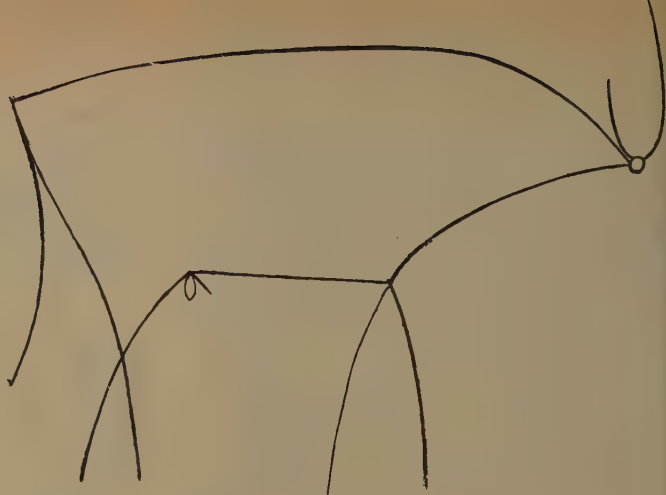


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s from *Ansätze*, magazine of the German
ntengemeinde, one of the most outstanding
CM publications



ministers — joined with them in the local work. Where there were none, students themselves asked the local church authorities to give them a student pastor. They considered themselves a congregation and wanted the full ministry of the Church in their own normal sphere of life : in the university itself.

Confessional problems did not arise. Since the time of the Reformation Germany has had a system of regional churches (*Landeskirchen*), wherein one denomination, either Lutheran, Reformed, or a united form of both, is the established church of a certain area (dating back to the church leadership of the prince of the realm at the time of the Reformation : *Cuius regio eius religio* was then the solution of conflicting denominational loyalties !). But a steadfast ecumenical attitude, in the tradition of the Federation, was required at two points : the one student pastor of a university town must have freedom to minister to *all* Christian students who turned to the *Studentengemeinde* — not only those of his own denomination. And there must be room for all the members of the so-called “free churches”, mainly Methodist



and Baptist, who come from their small home-congregations scattered over the whole country which normally live quite independently from the regionally established church. Both things were granted by the regional churches, and the existing mute agreement between them and the *Studentengemeinde* has rarely been disturbed. The churches are willing to give student pastors to all student congregations in their area and to maintain them and a good part of their work. But they deliberately refrain from direct interference with their work. All student pastors are members of the Student Pastors' Conference — a body completely within the framework of the *Studentengemeinde* in Germany — which determines its own life, work, and leadership, in close contact and cooperation with a similar student body — the Delegates' Conference. Both groups elect their representatives (the students twice as many as the pastors) into the General Council, which is the governing and legislative Council responsible for the whole work of the *Studentengemeinde* in both parts of divided Germany.

But structural details are of relatively little importance. The *Studentengemeinde* was never built on lines of organizational forethought, although this may sound quite unbelievable against a German background. Nor is its present existence safeguarded by written constitutional agreements with the churches concerned. It has grown strongly (from 500 to 11,000-12,000 members in the years from 1945 to 1957) in and through an ecumenical spirit

and a sense of being essentially just a part and one manifestation of the total life of the church in Germany — with new opportunities and obligations growing out of historical developments. Its hope for the future lies in the continuity of this spirit within the whole of our churches, rather than in structural fixation at this stage. The *Studentengemeinden* consider themselves a Student Movement in the full sense of the word. The students themselves have wished for an opportunity to realize in practice what they have discovered as the meaning of the Church for them. They do not understand when someone feels inclined to point out to them inherent dangers of hierarchical domination, of organizational weaknesses against confessionalist attacks, or even dissolution under the stress of newly grown denominationalism. They like their student pastors — and they have spiritedly participated in choosing them for the tasks as they see them. Up to now the organized churches have wisely welcomed and furthered this spirit of active laymanship and — with one or two isolated exceptions — refrained from attempts to assimilate this strange new growth into the old and well-worn patterns. Hence this general feeling of mutual trust and hope for the future of this relationship or marriage between a Student Movement and the churches.

This marriage also poses a number of questions to the Federation. What is its own future as a Movement going to be in view of its growing relationship with the churches? After all, the intermarriage of one of its constituent parts is only one instance and one — perhaps rather peculiar and not easily imitable — manifestation of this relationship. There is a growing awareness of student pastors and a concern for their job in the Federation as a whole. The second conference of student pastors at Bossey is a welcomed indication of this. Other Movements are becoming interested in a closer structural relationship with their churches. On the other hand, a growing feeling of uneasiness may arise among those constituent Movements whose historical background and experience spring from a tradition of independence from churches rather than an early interdependence of both. Wide divergencies in present conditions of life and work among SCMs add to the complexity of the question. The answer will take its time and its toll in the form of mutual exchange and understanding within the binding fellowship of the Federation.

But the question remains — as it continues to remain for the *Studentengemeinde*: having discovered each other as churches and Movements, having discovered our numerous responsibilities as students in both — where do we go from here?



africa calling

TEACHERS

BARBARA HOW

Assistant General Secretary, British SCM

“**W**HERE shall I teach?” That is a question which is just as important as the prior one, “What work should I do?”, and sometimes more difficult to answer. The post-war needs of an expanding educational system in Great Britain have been a challenge to the teaching profession, and local education authorities, particularly in unattractive districts, have been competing for the services of each new batch of recruits from the training colleges and university education departments. The powers that be have not always looked favourably on the teacher who wants to teach outside his own locality, let alone overseas. But in the SCM we have tried to see that we may be called to serve God in any community in the world. In *some* senses there are no priorities; looking at the question in another way, we ought, before we settle down to a job in our own country, to be very sure that we are *not* called to serve in under-developed areas of the world where Christians are so few and opportunities so great.

The Education Committee of the British SCM has been concerned that the challenge to serve overseas has reached only a few university students who are going to teach, and an even smaller number from teacher training colleges had placed their names on the general overseas register of those interested in posts abroad. We decided therefore to start a recruiting campaign, and in cooperation with the missionary societies the “African Scheme” was launched. We chose a specific area because it is much easier to kindle the imagination and arouse concern in this way than by posing the general question, “Have you thought of teaching abroad?”.

Why Africa? The problems of our own understaffed schools are as nothing compared with the vast educational needs in most parts of Africa. In the last few years, Ghana and Nigeria have started programs for free education for all at the primary level, beginning with the six-year-olds. Many other African countries in the British Commonwealth will be embarking on similar programs. More and more of the posts in these schools will rightly be held by Africans, but this presupposes many more secondary schools and training colleges than exist at present. In any case, secondary education must be developed, as the coming of industry and the modernization of agriculture demand more technical skill, and as the growth of a more complex society involves the services of many more professionally trained people. It will be many years before the supply of African teachers can meet all these demands, and the need for Christian teachers from Europe to work alongside Africans and to help them to find solutions for the pressing problems of

African society is very great. If Christians are not found for these posts, then anyone who is prepared to teach may be offered the work.

In emphasizing the need for Christian teachers, there is the danger of an easy assumption that any keen Christian can help. Much of African education is in the pioneer stage, and really mature people are needed for work which is going to make even more demands on imaginative vision, resourcefulness, and initiative than does teaching in one's own familiar environment. Our scheme takes account of this. The call may come to students to devote their lives or some part of them to service in Africa, but they need to gain experience in Britain first, and in the meantime their intention may weaken as they settle perhaps into a comfortable groove in their own locality. Hence the formation of a register of those whose interest has been aroused. They are sent a card which reminds them to think, read, and pray about the needs of Africa, and each term they receive a letter together with a list of current vacancies in schools and a reading list. Everyone who so wishes is put in touch with a missionary society or with the British Colonial Office. The missionary societies help by sending speakers to local SCM branches which ask for them, and we hope that in due course every university and college branch will present the scheme to its members. There may be some who do not feel called to teach abroad but who, nevertheless, wish to associate themselves with the scheme, to pray about it, and to receive the Africa letter, so that their prayers may spring from knowledge of Africa's needs. These students are welcomed to join the register, and it may be that some of them will ultimately feel that they should offer themselves for service, challenged perhaps by reading of a particular post which seems to match their abilities.

Many who read this article will know at first hand of the problems in African education and will be better equipped than the writer to expound them. Some are questioning the suitability of European style education for African schools. How can all the riches of Western culture and all the



technical achievements of modern science be brought to Africa without destroying the distinctive qualities of African life and culture? In what ways can education help to establish the multi-racial society which liberal-minded opinion sees as the goal to be aimed at in parts of East Africa? How can the schools keep pace with the demands of the society in which they are placed, and equip their students with qualifications which will enable them to find secure employment; or is this to be merely utilitarian and to obscure the true purpose of education? Is there too much emphasis on formal "book-learning" for examinations and too little on the development of the individual? Some of these problems, of course, have their counterpart in almost any country. The pace of development in Africa makes their solution urgent and constitutes a fascinating challenge for the educators.

It is too early as yet to see what will be the fruits of our scheme in meeting this situation, but we were left in no doubt of its timeliness by a letter from a former member of the British SCM staff who arrived in Kenya a few months ago. She says, "I have only been here five weeks, but the one quite clear thing that I have been made aware of is the vital importance of education. Again and again when talking about the leadership of the church, the problems of an inter-racial society, and the great social revolution that is taking place, I have been told that education is the vital point, and that it should be truly Christian education. The government is pressing ahead with its plans, which include the immediate target of intermediate education for all who are eligible by 1960. This means a great expansion in teacher training, and already the staff trying to cope are stretched to the limit, and African teachers are being drawn in to help with little or no previous experience. If the churches are to be able to take full advantage of the offers of expansion which the Education Department is making, they will need many more people to help from home, and if we lose this opportunity, there may never be another like it."



*Classes in mission schools
in the Belgian Congo, photos
by courtesy of Congo Press*

I Will Make You Fishers of Men

A MEDITATION GIVEN AT THE EXECUTIVE COMMITTEE

As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea ; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. Matt. 4 : 18-20.

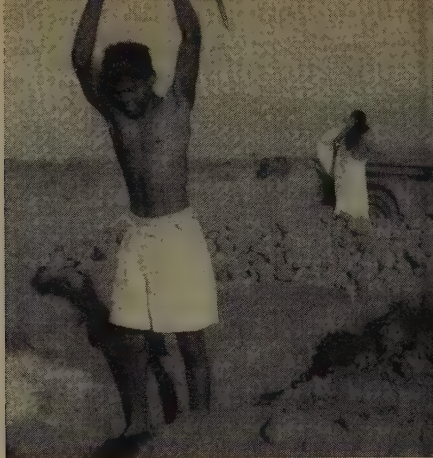
THIS text has been chosen with the Federation project on the mission of the Church in mind. Mission is the task entrusted to us by our Lord. If we fail to carry it out, we must ask ourselves why, and help one another to do better in the future. Perhaps most, if not all, of you are in the same boat as myself : I have heard many excellent addresses on the missionary concern ; I have listened to heated discussions about it among students, and I have participated in more than one conference on the subject, and yet — I am ashamed to admit it — I cannot give you the name of one person who I am sure was converted to God through me.

We all know the ironical saying that people always talk about the things which they themselves most lack. Is this true of our mission of the Church project ? We know that, in the final analysis, its success will not depend on our efficiency ; and yet we have every reason to watch ourselves. Is our resignation in the face of the problem of missions, our weariness with the whole subject of missions, to be overcome by a tremendous expenditure of effort and money, by piles of papers, lists of notable names, and (naturally) many prayers, with, in the end, praise and honour to the WSCF ? Of course this is not what we have in mind.

Let us try now to meditate solely on the text. The only important figure in the story is Jesus Christ. Not even the psychological reaction of the disciples is considered. Did they hesitate ? Did they make a rough estimate of the cost involved ? All we read is : "Immediately they left their nets and followed him." His call to follow and their obedience are one. Christ's call implies the possibility of new life, and his promise is, "I will make you fishers of men." You and I always think we have to wait, to study, to become more mature in our faith, before we can dare to be fishers of men. But He wants only that we hear His call, and begin to call others, in our speaking and acting, through our love, and in our daily work. The living Christ is calling us as He called His disciples. His call is not a commandment : "Be you fishers of men !" No, He simply says : "I will make you fishers of men." Therefore, resignation is not the right attitude. Let us remember the disciples in another situation : "Master, we toiled all night and took nothing ! But at your word we will let down the nets."



Christian Vocation and National Reconstruction



Students from the Indian SCM in a camp project in connection with a tour on "Christian Vocation and National Reconstruction"

HARRY DANIEL
General Secretary, Indian SCM

IN a nation like ours, that is both old and young, it is not easy to move from an ancient pattern of life to a completely new and different one. But this is what we are attempting to do. We have to go this way, because the changes which Western thinking and Western machines have already brought are too much desired and have already changed too much for us to think of returning to an older way of life. The process of change from old to new we call national reconstruction. All our papers, all our books, and all the speeches of public men are preoccupied with this topic.

Visitors to our country tend to be impressed by the more overt signs of change: hydro-electric schemes, irrigation works, steel mills, model dairy farms, and a host of new building for schools, hospitals, colleges, and public offices. But there is a more significant level of reconstruction: we are learning how to adapt and work a democratic system of government in an oriental setting, with a population of over 300,000,000, of whom only sixteen per cent are literate. Furthermore, this democratic system must be able to give us material results in food and other wealth *quickly*, for we are competing with other modes of government, which show rapid results and stir the imagination of our people.

It is difficult, in few words, to indicate the size, the range, and the depth of the problems we are facing. There are, for example, the technical problems of training men and women in sufficient numbers and with the proper

qualifications for the new industries on which our expanding economy depends. This has significant repercussions on student life in universities which were previously intended to produce mainly public officials and civil servants. On the other hand, there are the highly complex problems involved in the effort to develop a democratic system of government which is truly Indian. On the large scale we now have universal adult franchise, political parties, elections, and much of the machinery of social democracy. But older forms of association and loyalty are stronger than the new. Men and women in public service are sometimes judged guilty of nepotism and corruption by the standards of modern democratic government, yet they often feel they are only fulfilling the demands of family and caste which impose duties more ancient and more compelling. It will take time to carry through the cultural changes which are, in the final analysis, the most significant in national reconstruction.

In this setting, the SCM has been asking what is its task. Two groups of Christian leaders in the church, in politics, and in education reviewed our work a year ago and made a number of recommendations about the future plans of the SCM. They stressed the need for more students to participate in social service projects, so that they may be more aware of the steps the government is taking to fight the giants of poverty, ignorance, disease, and unemployment. It was recognized that a project like the Pammal Leprosy Clinic is very useful from this point of view alone. But it is an expensive way of carrying on the political and social education of our students. We were asked to look for cheaper ways of achieving similar ends.

Our readers may be surprised that we stress the value of social service to the students rather than to those who are served. We do not underestimate the value of any social work that is done, but we are much more sceptical about the long-term usefulness of a good many of the things students are doing. To enter a village and begin social work is to set in motion a process of change which extends to every aspect of village life. We are warned, and

Bishop Lesslie Newbigin addressing a group of students on the study tour



rightly so, that this is not a task for a few amateurs, who are unlikely to be constant in their zeal. The students can join in a good many pieces of work of a more permanent character, and there are many small jobs near colleges which are worth tackling, if only for a few hours a week.

More significantly, we were pressed most strongly to challenge this student generation with the call to service in specifically Christian jobs, as pastors, teachers in Christian high schools, and workers in Christian hospitals and dispensaries. Most of these jobs are despised, partly because there is a generally low rate of pay. We discovered that many pieces of Christian work which have been long established may have to be closed down, unless more Christian staff can be found for them. We see these jobs as contributing much to the life of India as a whole, for the service of all these workers is not restricted to the church and to Christian people. The Reverend Eugene Ten Brink, who joined our staff a year ago, is now engaged in a renewed appeal for recruits through the Student Voluntary Missionary Union. A pledge card is being circulated; small groups are meeting for prayer and study, and opportunity is taken in camps and conferences to make known the need for Christian workers. Special events are arranged, like the Jathra (pilgrimage) last April when a group of students spent three weeks visiting a rural parish, a town parish, and Gandhigram, which is one of the agricultural institutions run according to principles laid down by Mahatma Gandhi. The response to the appeal so far is small but significant.

We hope that the emphasis on Christian vocation and national reconstruction will be uppermost in our triennial conference which will be held in December of this year. The conference is entitled "Reconstruction", with the sub-title "Except the Lord build the house, they labour in vain that build it". A considerable amount of education on the theme will precede the conference.

The Movement also shares in the life and work of the Committee for Literature on Social Concerns, in which M. M. Thomas takes a leading part. Its publications are being used by study groups to deepen our understanding of the present life of the nation, so that we may take our part more effectively as Christian citizens. Some of the books which we are using are: *India's Quest for Democracy*, *Cultural Foundations of Indian Democracy*, *Religious Freedom*, and *Political Outlook in India Today*.

In our own publications we have taken up this theme, and the January issue of *Aikya* was largely devoted to articles on various aspects of national life, for example, the second five-year plan, national unity, and religious culture. We are well aware that our contribution as a Movement is a very humble one, but we are sure that God is guiding us to take up these concerns. The Christians of India are now called upon to decide whether they will regard themselves as a minority, which resists assimilation and maintains some distinctive features of life, like the Jews in a European ghetto; or whether the Christians will hear God calling us to share in the whole life of this people, and yet to remain distinctive, a witness to the eternal Kingship of Christ. The SCM has chosen the second alternative while it is still a possibility.

Student Groups in the *FACULDADES* of Brazil

RICHARD SHAULL
General Secretary, Brazilian SCM

For several years the Brazilian SCM has been attempting to develop a pattern of student work which would be more adequate to the peculiar situation in which we find ourselves, and at the same time more in accord with a growing understanding of our mission in the university.

By our peculiar situation, I mean the fact that Brazil is a very big country, with hundreds of university *faculdades* in large metropolitan areas and in smaller cities all over the country. Even when these *faculdades* are concentrated in a large city, they are usually scattered over a wide area, each school by itself, and transportation is slow and complicated. Moreover, the relative youth of the Protestant churches and their rapid expansion means that our SCM must work with very limited funds and personnel in a situation in which the Evangelical university community is growing rapidly. How can we develop a national Student Movement within these limitations? By the growing understanding of our mission in the university, I mean that the leaders of our Movement have become more and more aware of the fact that the university is becoming an important centre of life for an ever increasing number of people, and that in it the Christian student is called to be a witness to Jesus Christ in his personal relationships with his fellow students and in all areas of the university's life. The problem is: how can we develop a Student Movement which will constitute a dynamic Christian community in the very heart of the university community?

These two factors have combined to determine the line of development of our work in the university. They have led us to give priority to the establishment of small groups of students in the *faculdades*, bringing together the Protestant students in each school and encouraging the development of this group into a responsible, witnessing Christian community.

The establishment of these groups has not been easy. It is often difficult, if not impossible, to find a place for meetings in the university. Usually, however, it is possible to use a class-room, a corner of a hall, or a spot in the patio. It is more difficult to find a time to meet, as the schedule is usually very full, and many students work six to eight hours a day at the same time as they study. As these problems have been solved, groups have sprung up in a good number of schools in the principal university centres. Three major emphases have guided the life of these groups:

1. *Worship, prayer, and Bible study.* This is the most difficult part of our program. How can such groups live except as they are united in worship and prayer? But how can these groups develop suitable patterns of worship in the situation in which they find themselves? No clear answer to this question has yet been found.

2. *Study of major problems of Christian faith and life in the Church and in the world.* Here the groups have been more successful. Our national office has prepared short study outlines and suggestions for them on several topics of general interest. Some of the groups have found it extremely interesting to study specific problems of their school and profession in the light of the Christian faith, and have worked out their own study plans. This has given much more relevance to their study, and has provided opportunities for evangelism through group contact which did not exist before.

3. *Preparation of the members of the group for Christian witness in study and research, in the student associations, and in face of specific problems of fellow students and of the university.* To cite only one example, quite a few students are now participating actively in the student associations as a direct result of such study, and find encouragement, orientation, and support in the life of the group.

All these groups are very informal, without any fixed membership, usually directed by one student leader chosen by the group itself. They are open to anyone who is interested, whatever his religious faith. They attempt to bring together the largest possible number of Protestant students, but as they develop, more and more efforts are spent in inviting other students to participate in the life of the group.

It is far too early for us to evaluate the effectiveness of this approach. However, in the midst of all the problems we are still trying to solve, several facts have convinced us that we are going in the right direction:

1. These groups are entering into contact with a larger number of Protestant students than we ever reached before, and offer a possibility for more intimate fellowship between these students in the *faculdades*. Formerly, some of those most active in our Movement did not know their fellow students who were Protestant. Now they not only try to find them, but join with them as members of a Christian community with a mission in the university. The busy Evangelical student, who works in an office six hours a day and is active in his local church, formerly had practically no time to go to SCM meetings. Now he sees that this group offers something which his church cannot, calls him to service in an area in which he was not active before, and does not take up so much of his limited time with meetings and travel.

2. It is much easier for the life and program of these groups to take on a sense of reality and relevance than in the former SCM organization. The Student Movement is not offering an alternative to the local church nor taking the student out of it. Rather, it provides the Christian student with the opportunity and responsibility of taking the Church into the centre of the life of the university. And because the whole life of the group takes place in the university, all study, discussion, and action take on new relevance. Such activities are not simply academic, but become a means of witness and of preparation for witness in the heart of the natural community in which the student finds himself and in which he is discovering his vocation.

3. The existence of these groups has offered opportunities for evangelism which did not exist before. The average Brazilian university student will not attend a *conferencia religiosa* in the university. He usually will not go to a church to be evangelized, nor will he often take the time and effort to go to an SCM meeting in a student centre. But when a group of Christian students sit down under a tree in the patio of the *faculdade* and begin a conversation about the Christian faith with other students they have invited, something happens. Atheist, communist, and Catholic students attend, and in several cases these students have requested that the group meet more often. No large number of conversions can be reported, but in the decidedly secular atmosphere of the university the Gospel is being proclaimed, and with it the faith of Christian students is being strengthened, and they come to see more clearly its relevance to the present human situation.

As this program is developing, we are becoming more and more aware of one fundamental problem: these groups can function only when Protestant students understand that they are in the university as witnesses of Jesus Christ and are willing to become responsible members of a Christian community. Most of them are not prepared for this. In their churches they have often learned to think of the Christian life as attendance at church services and the preservation of certain standards of moral conduct. But usually they are not aware that God has called them to a mission, nor have they learned to assume responsibility as members of a dynamic Christian community.

At this point we have been forced to raise serious questions about the nature of Protestant church life. And it may be that at this point the Student Movement is called to break new ground for the Church, and to take advantage of the freedom it has to experiment in the development of new patterns of congregational life which will be more in accord with the nature of the Christian community as defined by the faith which it proclaims.

You should also read

THE STUDENT WORLD

quarterly magazine of the WSCF

- I, 1957 Ministry of Reconciliation
- II, 1957 Peace
- III, 1957 The Greatness and Misery of the Intellectual

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Of Hope and Promise

MAURICIO LOPEZ
WSCF Secretary for Latin America

THE WSCF held two leadership training courses during December and January, one in Santa Ana, El Salvador, for students of the Central American countries, and the other in Mexico City for those of the various states of that country. Both courses were directed by a group of three leaders: Valdo Galland, WSCF Associate General Secretary, Dick Shaull, General Secretary of the Brazilian SCM, and Mauricio Lopez, WSCF Secretary for Latin America. They continued the effort of leadership training which has been carried on in Latin America by the Federation over recent years through similar courses held at Sitio das Figuerias, Brazil (1952), Matanzas, Cuba (1953-54), and Cochabamba, Bolivia (1955-56).

The course in El Salvador was held in the beautiful buildings of the Baptist High School in Santa Ana, the second city of the country and its main coffee market. There students from Panama, Costa Rica, Nicaragua, Honduras, El Salvador, and Cuba came together — Baptists, Evangelical and Reformed, Waldensians, Presbyterians, Plymouth Brethren, Methodists, and members of the Central American Mission.

The general theme of both conferences, "The Vocation of the Christian Student", was treated in the following addresses: "The call of God and man's answer", "The Church and its mission", "The Church, its unity and divisions", "The Student Christian Movement, evangelization and ecumenism", "Christ and the Christians in the university", "Responsibility of the SCM in the Latin American university", "Christ and Christians in social and political life", "The Christian student in the Latin American situation", "Personal spiritual life", "Personal problems in the realm of ethics", and "Our responsibility towards others". The addresses were followed by discussion in commissions.

At both Santa Ana and Mexico City, the program gave rise to an intense devotional life. Specially prepared liturgical services were used during the more formal worship in the morning, and although the large majority of the students belonged to the free church tradition, this form of divine service was accepted without reserve as a valuable source of religious inspiration. At noon there were intercessory prayers for all parts of the world, all men, students, and the Church. In the evening the service took a more informal and spontaneous form with the participation of students of the various delegations.

The Bible study at both conferences was on "The Church and its Mission", based on passages from the Acts of the Apostles. Workshops were held on the various aspects of SCM life, such as "Evangelization and the social action of the SCM", "Programs of study and camps", "Beginnings and organization of the SCM", and "Devotional life and Bible study".

Santa Ana is an important step forward in the work of the Federation in Central America. The Christian youth who attended returned to their



Mauricio Lopez, Dick Shaul, and Valdo Galland

homes with a clearer consciousness of their mission as witnesses of Jesus Christ in the university. Small in numbers, harassed by the distrust of certain churches, struggling against the general indifference of the students, they show a desire for service which provides good hope for the future of the SCM in that part of America.

With a parenthesis of three short days, and a distance of hundreds of miles, the course in Mexico City was held in the Student Home, *Moises Saenz*, of the Presbyterian mission. This course, the first to be held for a single country, was organized with the active cooperation of the Student Christian Association of Mexico, which is an Associated Movement of the Federation. About eighty people took part, and the participation of one student from the United States, one from Cuba, and one from Venezuela gave a certain international character to the meeting. The presence of Congregationalists, Methodists, Presbyterians, Disciples of Christ, Baptists, Waldensians, Plymouth Brethren, and Lutherans spoke of the ecumenical spirit in living practice.

For the first time in the series of leadership training courses held in Latin America, there was a special section for theological students. The experiment produced splendid results; the close and friendly contact between theologians and students of other faculties enabled them to gain a clearer vision of their respective vocations. The subjects treated in this special section included: "The evangelistic and ecumenical duty of the pastor", "The Church in a society in process of rapid social change", "Nurture and orientation of church members", "New forms of ministry in the Church", "Renewal of the pastor", and "The main theological trends today".

If the course in Santa Ana opened the door to hope, those in Mexico have the significance of a promise. The character of a passionate and vigilant race, the steadfastness of a faith which has been subjected to great hostility, the quality of studious Mexican youth who are eager to learn and to serve, and the wise guidance given by church leaders encourage us in all seriousness to await the fulfilment of the promise that the Gospel of Christ, with all that it signifies, will penetrate into the very heart of academic life.

Chinese Christian Youth Today¹

HUANG PEI-YUNG

Head of the Student Division of the National Committee of YMCAs of China

THE thought and life of the Christian young people of this generation is something on which the future of the Chinese Church mostly depends. For long years in the past, the Christian youth work in China has been the main interest of the YMCA, the YWCA, and the churches of various traditions. Before the founding of the People's Republic of China in 1949, the work was carried on by these church bodies without much coordination or cooperation.

A dominant new fact which has happened to the Chinese Church since 1949, is that we have learned to obey God by actually practising the unity of the Spirit. Now, the YMCA and the YWCA secretaries and the youth workers of different churches meet constantly and work closely together with each other. It is against this background that our Christian young men and women are enjoying their religious life.

Testimonies of the witnesses

This united effort of Christian youth work can be illustrated by the Shanghai Christian Youth Conference held in July 1956, in which more than 1,750 young people of different walks of life and from 119 congregations of 39 denominations participated. So far as both the number of participants and the range of cooperation between the churches are concerned, this conference was one unprecedented in the history of Christian youth work in China. For five days, the conference provided a platform for the young people to share their experiences with each other in what God had wrought in them in their study and vocational life, and how they endeavoured to bear witness to Christ to the people around them through words and deeds. Many moving stories were told.

"There is no regulation in the Church that one must kneel in order to pray", said one university student. "But since I am the only Christian of the six students living in one room, I have purposely forced myself to do so, before going to bed every night. By so doing, I make my Lord known to my room-mates."

"I was recently conferred the title of model teacher", a young lady said. "I am teaching in a school in which there are only a few Christians. The

¹ Reprinted from *Evergreen*, magazine of the All-China Federation of Democratic Youth and the All-China Students' Federation.

more I become conscious of this fact, the more I devote myself to my teaching work in order that God's name may be glorified."

An elderly church leader remarked afterwards, "Through these testimonies, I see the future of our Church".

Lovers of music

In China, most, if not all, of our Christian young people love music. For a long time we have had choirs in our churches, which usually attract their young members. In recent years, in such cities as Peking, Wuhan, and Shanghai, a new tradition has been established by Christian young people to celebrate Christmas by holding joint musical worship services. The number of Christian young people in such joint choruses varies from 50 to 200 in different localities. The services usually take place in a big church for three or four successive evenings, every time attended by a capacity crowd.

Creative efforts have been made by our church musicians in supplying the young people with such high-quality works as *The Anointed*, composed by Professor K. S. Ma of the Shanghai conservatory, which they love ardently. Classical works of the West are also a favourite of our young music-lovers. For instance, *The Messiah* by George Frederick Handel was recently published in Chinese by the Christian Literature Society, and sung by our young people last Christmas in many towns.

Growing in the grace and knowledge of the Lord

The Young People's Fellowship in different churches has long been the spiritual home for the young men and women, where they spend their Saturday evenings or Sunday afternoons together in worship, prayer, and Bible study. The pastors or youth workers usually serve as their advisers, helping them in Bible study.

In summer and winter vacations, conferences or retreats are organized for Christian youth under the joint sponsorship of the YMCA, the YWCA, and the churches. These conferences sometimes take place in summer resorts. Last summer, the Christian young people of Wuhan had their conference at Kuling, Kiangsi Province; and those of Shanghai had theirs at Mokanshan, Chekiang Province. On such occasions, they usually spend one whole week together, listening to the Word of God through the words of the Bible and the addresses given by their seniors.

These conferences are prepared mainly with the purpose of studying the Christian faith. The theme of the conferences is usually taken from a verse of the Bible which speaks most relevantly to the young people in their given situation, or indicates most adequately their spiritual aspirations. The theme of the Shanghai Christian Youth Summer Conference last year was "Growing in the grace and knowledge of the Lord", which was taken from the eighteenth verse of the third chapter of the Second Epistle of Peter, and the theme of the Shanghai Winter Conference for Christian Youth which took place

only some weeks ago was "Jesus Christ is Lord". In those conferences, many young people have found rich spiritual experiences.

Bearing much fruit

Since the founding of the People's Republic of China, the work of youth evangelism has yielded very encouraging results. In my parish, the Young People's Fellowship has about 40 registered members. But the names in the members' list in 1956 are mostly new, compared with those three years ago. Most of the old members have graduated from colleges, or moved to other towns; but they were able in the course of three years, with the help of their pastors, to secure nearly an equivalent number of new members for their beloved Fellowship. Among these new ones, many are second or third generation Christians, but quite a number of them are from non-Christian families.

In a college in Shanghai, there is a group of more than 100 Christian students. It is important to note that most of them were only primary school kids in 1949. During all these years, they had been led by their parents or Christian schoolmates to the church meetings or Bible study groups, told of the love of God and the saving grace of Christ and moved by the Holy Spirit before they finally made up their minds to follow Christ.

World Christian fellowship

"In Christ there is no east or west."

This was the hymn we sang at the beginning of a meeting of the Christian young people in Shanghai with the Australian students, who visited this city not long ago. The meeting was held in the conference room of the Holy Trinity Cathedral. We met each other as if we were old friends. Our Australian brethren asked us many questions and we did the same. We shared our experiences and talked about our difficulties in such a sincere and frank spirit that the meeting lasted till almost midnight.

In the past few years, our Christian young people have had many encounters of the like with fellow Christians from Asian and European countries. We still remember the happy time when we first received Mrs. Kiyoko Takeda Cho of the YWCA of Japan, and then the leaders of the World Alliance of YMCAs. We have also paid visits to Christian youth in other countries. Last year, the National Committee of YMCAs of China sent a delegation to visit India, and our Student Movement also sent delegates to attend the General Committee meeting of the World's Student Christian Federation in Tutzing, Germany. Our representatives also joined the youth and student delegations organized by the All-China Federation of Democratic Youth and All-China Students' Federation to meet young friends of other countries in various international gatherings or on goodwill visits.

As Christians, we certainly are convinced that these visits and meetings are helpful to the strengthening of the ties that bind us in Christ, to the increase of mutual understanding between young people of different national and cultural backgrounds, and to the preservation of world peace.

COMMUNIQUE

On April 4 to 9, 1957, professors and students met at Bièvres (France) for conversations on the function of the university in society. These conversations had been arranged for by the International Union of Students and the World's Student Christian Federation, following the first such consultation on problems of peace, held in Austria in 1955. Participants came from Algeria, Czechoslovakia, France, German Democratic Republic, Great Britain, Hungary, India, Japan, Madagascar, Nepal, the Netherlands, Nigeria, Poland, South Africa, Sudan, Uruguay, U.S.A., U.S.S.R., West and Equatorial Africa.

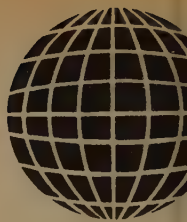
The major topics of these conversations were the following :

1. The function of the university in society.
2. The function of the university in the development of national culture and education.
3. The university, modern science, and technology.
4. The role of professors and students in the university community.
5. Should the university be neutral in political, ideological, and religious matters ?

In the course of these lively and frank discussions on matters of common concern, information was exchanged, many different viewpoints and conceptions expressed and confronted. It was not the purpose of the meeting to pass any resolution. Even at times of heated debates, the discussion was carried on in a friendly spirit. The participants, grateful for this opportunity, recognized the need for continuing efforts to bring about, among university members who come from different parts of the world or represent various convictions, frank and honest exchange of opinions which contributes to better international understanding and to the enrichment of university life.

ICHIRO ONO

PHILIPPE MAURY



CHILE

"I was very suspicious about coming to this religious camp when I was invited. Until several years ago I was a very enthusiastic Catholic; then I gave it all up. Honest doubt, objective questioning and noncommitment of oneself is, I believe, the only way to truth." So spoke a law student who despite his qualms accepted one of the special scholarships which the Chilean SCM offered in the universities in order to introduce new students into the life of the Movement. There are many echos of this student's words: "We've had enough of Christianity as we know it."

In this somewhat negative but alive strata the SCM of Chile drew together some forty students for its ten-day summer camp. Professor Obermüller of Buenos Aires led the central study on "Jesus Christ the Reconciler". The Old Testament images of the enmity between men and with God caught our imagination and our assent to their analysis of our human situation, but with the New Testament passages we had difficulty. The New Testament answer of reconciliation remains for most just a defined doctrine, something unreal and vague, or, at most, an ideal. It rings in our ears like the Four Freedoms of the Atlantic Charter — betrayed.

The Chilean SCM with branches in the three university centres of Chile has seen a rapid expansion in the past year through the loan of a fraternal secretary from the Canadian SCM. The once sporadic meetings are now weekly, with a definite program laid out in advance for the semester. Weekend excursions to the sea or the Andes, study retreats com-

bined with the national council and summer study camp represent the present round of activities.

Chile, with Brazil, has one of the highest proportions of Protestants in the population in South America. A Roman Catholic estimate gives 15 % as Protestant or of Protestant sympathies for Chile. Thus there is the numerical basis to build a strong SCM in Chile. Only in recent years have the Evangelical youth begun to seek university education and to enter into the professional ranks.

However, in Chile the SCM faces its difficulties. A sharp division between church and state makes it almost impossible for the SCM to hold any meetings in the university proper. Lectures which deal specifically with the Christian faith cannot be given. Thus, the SCM exists outside the university. Likewise it must not identify itself too closely with any one church or its facilities for meetings. This is not just because we are an ecumenical Movement, but because we must not break contact with the anti-church student or the nominal Roman Catholic. A narrow tradition of Protestantism also blinds many of our loyal members of the SCM from seeing the much wider responsibilities and complexities of faith.

The Chilean Movement is now grappling with the challenge of its economic responsibilities. The national council this year will be immediately followed by the second financial campaign carried out by the students.

This is the SCM at the "World's End" — a meaning which some give to the word Chile.

DONALD B. WILSON.
General Secretary.

SOUTH AFRICA

Daily attendance at the fifteenth series of evening services, arranged annually by the Stellenbosch branch of the SCA in collaboration with the local church council, averaged more than half of the 3,300 students at the Stellenbosch University. The services will be followed up by meetings held from time to time, where interested persons will be trained in evangelistic work by the local student pastor.

* * *

In response to requests, a special course of weekly lectures on "Getting to know the Bantu" is being given in Stellenbosch Theological Seminary. Approximately one hundred students attended the first meeting, and more are expected at future lectures.

* * *

The Student Volunteer Movement intends to hold a regional conference in each of the provinces of the Orange Free State, the Transvaal, and the Cape, dealing with racial affairs. These conferences will serve as preparation for a national conference on the same theme, planned for 1958.

PHILIPPINES

Student Workers in Consultation

Some dreams

... a full time student worker to give pastoral care and guidance to the Student Christian Movement of the Philippines.

... deeper insight on the part of the churches into their glad responsibility for ministry to the student communities of the nation.

These two dreams have held the imagination of students and student workers in the Philippines for a number of years. Now we see that these are on the way to becoming reality, and they are more significant than we could have recognized back in the dreaming stage!

Under the guidance of David Sobrepna, recently appointed Federation¹ Sec-

¹ Philippine Federation of Christian Churches.

retary for Student Work, a consultation on student work was held February 8-10 at the Christian Centre in Los Banos, Laguna, bringing together workers, students, and church leaders who minister to students. The consultation gave thoughtful attention to a survey of student work now being done, a definition of student work, an affirmation of common unities, and areas of cooperation. Under the leadership of well prepared moderators, the corporate thought and discussion produced new understandings and recommendations which should give much encouragement in the common task of proclaiming the Gospel to the universities and the students within them.

The consultants also faced many problems, and discovered many areas where the path to what they felt our goal should be is a long and thorny one. There was no attempt to hide the differences in thinking and approach as they are to be found in various denominations and groups. Two of the questions discussed were the meaning of evangelism, as it is related to students in their particular environment, and the matter of confessional or denominational responsibilities and loyalties. It seems easy enough to gain agreement on these in their theoretical stage, but when we examine the practical implications of our statements, we see the many conflicts and differences of opinion that can arise.

One statement made by the consultation follows:

"We, the members of the consultation, are convinced that Christian work among students in the Philippines should be undertaken jointly by all the Christian churches and other Christian agencies;

"Where our witness in the universities is divisive we participate in a sin against God and serve as a hindrance to the understanding of the totality of the Gospel for all of life.

"We, therefore, look forward to the time when all churches will cooperate together so that we can present a united Christian witness in the colleges and universities.

"We recommend to the Student Work Committee to explore, in humility and prayer, all the possibilities of doing student work as a joint enterprise of all Christian churches and other Christian agencies in the light of our ecumenical responsibility and Christian obedience in the field of student work."

RUSSIAN SCM OUTSIDE RUSSIA

Student Christian Action Congress,
May 11-12

Each congress is full of the unexpected — the participants and the organizers know this well. Of course, there is a fixed schedule and plan, but it is impossible to predict in advance what the congress will produce from the spiritual point of view. Approximately 350 participated in this one, including some school boys and girls, and the brevity of the meeting did not prevent it from being one of the most significant events in the recent life of our Movement.

The program of the congress followed the traditional lines: the liturgy at dawn, addresses, group and plenary discussion, friendly conversations, the evening service followed by the confession. The lectures dealt with "The possessions of the Christian", "Why do the masses of the people remain outside of Christianity?", by the Abbé Pierre, "The religious renewal in France and Russia at the end of the nineteenth and beginning of the twentieth centuries", and "The truth of the Church".

The address, or rather the very person, of the Abbé Pierre produced a profound impression on the congress. In recent years his name has become famous throughout the world. His work for the improvement of living conditions of the homeless and the hungry, his courageous wrath at an egotistical society, and his ability to arouse hearts and to inspire in them the desire and the will for a better life have made of him the apostle of Christian love. And he is an apostle not only to be admired, but to be heard. He speaks with complete simplicity, with no oratorical effects, no

gestures, but with a burning fire which is nevertheless not blinding. He spoke not only of the presence of love (of that love which is the essence of God and which should be that of man, since he is made in the image of the Holy Trinity), but also of the absence of love. Referring to official statistics, he reminded us that, taking mankind as a whole, of every three men one will die of hunger, one is constantly undernourished, and only one has enough to eat, or rather eats too much. Citing the tremendous progress in humanitarian techniques (protection of



Cyrille Eltchaninoff, General Secretary of the Russian SCM outside Russia, with Philippe Maury

mothers and children, decrease in illness, increase of life expectancy), he showed the nonsense of these advances, if unemployment is still king, and the good things of life are unevenly distributed among men. A severe judgment condemns such a culture, a ringing call sounds in the face of this world which has lost a true sense of values. Such words remain only a triumph if they are not the fruit of witness; they acquire a real prophetic force when they express the feelings of a fervent and merciful heart. In this hour of grace it was given us to see such a heart and to hear it beat, and to feel the echo in our own.

The meaning and value of the congress found expression in this common experience of Christianity, in "the experience of active love", as Dostoievsky expressed it.

L. ZANDER.

PUERTO RICO

The following exchange of letters is from the January 1957 bulletin of the Puerto Rican Evangelical Council.

From the Catholic University Centre to the Evangelical University Fellowship:
Dear Brethren in Christ:

The Catholic University Centre has just named its new officers for the school year 1956-7. We wish to begin the year by extending an invitation to you who are not only our university companions, but also our neighbours and brothers in Christ, our Lord.

We do not wish to continue our religious program in the university without at least trying to unite with you as good neighbours. We are in fact separated by certain fundamental religious truths; but is it not true that our love for Christ and our brotherhood in Him unites us?

If we can love our enemies, why can we not love one another in spite of our religious differences: the world of today is in a crisis, not because Christianity has failed but because it has not been put completely into practice. The world continues with its wars that have never solved anything, and we, what do we do? What solution do we offer? In what way are we Christians contributing to the solution of the problems of our day? I sadly admit that we Christians are failing lamentably in this sense. Many times the Christian cannot be distinguished from the mass that exists in the chaos of the moral-political situation of our epoch. Where is the leaven that we Christians are supposed to be?

Nevertheless, there ought to be something that distinguishes us from the rest, something by which the Christian is recognized. Jesus gave the answer nineteen hundred years ago: "Love one another even as I have loved you. By this, they will know that you are my disciples." This is the new commandment. Love can do all things; love never fails.

We offer you our centre; our recreational facilities are yours, and we are yours, even as Jesus Christ is ours.

For the greater glory of God,
JOSÉ CARLOS QUINTERO
President.

The Answer of the Evangelical University Fellowship

The Evangelical University Fellowship is exceedingly grateful for the kind invitation to visit your Centre which you offer us in the name of the Catholic University Centre. The fine Christian spirit expressed in your words moves us profoundly.

For some time, we have asked ourselves why we, who have come out of the same tradition of the Cross of our Lord Jesus Christ, have to be so distant one from another. In that same spirit which is sought by the different Christian confessions and expressed by the words, "Love one another", we have united, with the World's Student Christian Federation and through it the World Council of Churches and other ecumenical movements. Therefore we rejoice to note that in the magazine *Unitas* authorized by the Roman Catholic Church, edited by Father Charles Boyer, Professor of Theology in the Pontifical Gregorian University, there is maintained the alertness to the ecumenical spirit that expresses itself in every Christian confession for the purpose of promoting the spirit of union among men, especially among Christians. We are happy to note that same spirit in your gracious and fraternal letter.

Certainly we share with you the faith that, in the spirit of love and Christian charity, we can draw together and understand, not only as good neighbours but as brothers who proceed from different experiences within the same Christian tradition, and who are therefore called to an identical vocation in Jesus Christ, our Lord.

It is worthy of note that, as our world becomes smaller due to technical conquests, we often feel the impact of other religions. This new view of the world easily brings us into contact with the Buddhist, the Mohammedan, the Confucianist, the Jew, and the Shintoist. The presence of these religions reminds us how close are we who have a common heritage in the Incarnation and in the Calvary of our Lord Jesus Christ. Why have we dedicated so much time to underlining our differences when we have a common faith of which Christ is Lord?

Therefore, we rejoice at your gracious invitation which with all our heart we reciprocate. We firmly believe that, without being disloyal to our own confessions, we can do many things in the common Christian spirit which unites us. There are many problems in our day about which you and we should keep in touch because of our common origins.

Our house is yours. You are all cordially welcome to our meetings. May the Lord grant that there be activities which in this same spirit we can undertake together.

CARMEN RITA MARRERO,
President of FUE

ITALY

"Ourselves and our money" was the theme of the winter camp of the Italian SCM held at the Agape conference centre of the Waldensian Church. A series of lectures, each followed by animated discussion, was characterized by the search for a line of Christian conduct in a world whose features are blurred. The final debate centred around the following theses:

1. Our attitude towards money is determined by the coming of Christ who has judged the economies of this world. Through this judgment he has inaugurated a new economy founded on the free giving of ourselves and of all that we have.

2. This judgment does not permit us to assume an attitude of haughty assurance with regard to the ideologies and struggles of this world, but involves us in daily solidarity with all men.

3. We hold that it is necessary to re-evaluate the place of poverty as an essential element in obedience to our Lord, who became poor in the service of, and solidarity with, man.

4. We desire to commit ourselves to assume financial responsibility for the preaching and charitable work of our church, keeping in mind the relationship between our offerings and what we spend on ourselves.

GREAT BRITAIN

One of twenty British theological students who spent a month working in a big steel works describes their experience (reprinted from The Student Movement).

We lived in an army-type hut on the works site, which had originally been used to accommodate workmen engaged on building the blast furnaces; we fed in the canteen and worked on various labouring or semi-skilled jobs. We turned an empty room into a chapel, where there was a daily celebration at differing hours to suit the times of shift work, and night prayers in the hut were taken in turn by a member of the family. In the evenings we had talks and discussions with Trade Union leaders or employers, or lectures on communism and various industrial problems.

What we tried to do was to learn, in the space of a mere month, something about the life of those engaged in industry, to experience a little of it ourselves, and to try by living and thinking in that atmosphere to discover how to communicate the Gospel in the days of our ministry which lay not very far ahead. It is not easy to summarize all our many impressions, but some of the outstanding ones were these: — firstly, the great friendliness of those with whom we worked and how interested and genuinely pleased they were to find "prospective parsons" doing this sort of thing. Secondly, one became increasingly aware that our real problem was not that men were not friendly and very willing to listen to what we had to say when one of the innumerable discussions round the machine was taking place, but that we as Christians were talking on a wavelength with which they were not in tune at all. For the ordinary man working in industry is largely governed in his thinking and reactions by his unconscious presuppositions which are entirely different from ours.

His are that we live in a scientifically closed universe of cause and effect, in which only material things are real, and that as far as he can see, the thing which rules life is money, whether it be the

pay packet in the life of the individual or "the mighty dollar" between nations — and that God is so unreal as to be frankly irrelevant. One does not have to work very long before one realizes that these are the unconscious presuppositions upon which Marxism is built, and that is why the arguments of the communist often seem so terribly convincing. The slowness of the communists in winning a great following among the ordinary workers lies not in their case's lack of appeal but partly in the apathy of the times which denies a powerful following to any cause, and partly in a distrust and dislike of Russia — very negative reasons, in fact.

To work in such an atmosphere of mass unbelief in spiritual things even for a month, showed us pretty plainly what it must be like for a Christian lad of fifteen who on leaving school finds himself pitchforked into industry without any of our theological equipment. It is just like being thrown into the deep end of the baths before you can swim, and it is little wonder so few of our boys survive as practising Christians for very long. I think if we had not had our Christian family in the hut, and also the help of the lectures and thinking together, some of us might have felt the sheer weight of all this bearing very hardly upon our own lives.

But there was another side that also emerged, which is where our hope of Christian contact lies: we found in the readiness to talk about religion, the beginnings of uncertainty as to whether materialism is really enough and a feeling of the need for some sort of foundation. Especially is this seen when a man thinks about his family, and is appalled that his home should be prayerless, worshipless, and godless ... but the church seems powerless to help him because it does not speak to him in terms he understands. Our preaching is usually irrelevant to his life and problems because the clergy have often no experience of it; thus the worker is conscious of an ever widening gap both in culture and experience. Only when we cross that gap, and experience in our training even a little of his life and problems, both moral and economic, can we hope to touch his life effectually and speak to him in his situation ...

EDWARD,
SSF

* * *

"Challenge Weekend"

The following is extracted from a report in The Student Movement of an SCM branch weekend conference on "The Christian Challenge to the Artist".

*Theologs' Scunthorpe
Photo courtesy Scunthorpe Evening Telegraph*



Before I go into any detail, I would like to mention one thing which got us through the weekend and that one thing is available to all—prayer. “Tremendous power is made available through a good man’s earnest prayer” (James 5: 16).

The preparation for the weekend started about six months earlier. As we are an Arts College (Music, Art, Drama) we duly prepared in these three subjects. There was an excellent religious art exhibition with a lecture; a play, *The Boy with the Cart*, by Christopher Fry, and finally a gramophone recital which consisted of Stravinsky’s Mass. Prayers every Wednesday night were devoted especially to the weekend and were often led by the local clergy. We also started morning prayers in the week preceding the “challenge weekend”.

Many students who do not normally attend SCM functions came to the four main talks during which we discussed such topics as “The Artist’s Responsibility to the Community”, “The Artist’s Responsibility to the Individual”, and “The Artist’s Responsibility to God”. Informal coffee parties followed these talks, and it was discovered that students found it much easier to question the speakers there than in a formal discussion. Discussion groups on Saturday and Sunday afternoons discussed such subjects as “What is Christianity”, and “Is the Church fulfilling her purpose?”.

When our speakers left, it seemed to many of us the end of everything—but it was only the beginning. Our numbers were increased in prayers and a discussion group has been formed which meets once a week for half an hour. The weekend, I believe, stirred everyone up to think beyond their own lives and professions. It certainly brought the SCM branch back on to its feet, and one question which many people found themselves forced to think about and answer was: “Am I my brother’s keeper?”.

WUS

85 % of the more than 6,800 Hungarian refugee students who entered Austria have now left their refugee camps to be placed in universities throughout the

world. World University Service in Vienna counselled and provided material relief to about two-thirds of these students. The countries in which students have resumed their studies or are in the process of being placed in universities, and the approximate number in each country are as follows:

Argentina	30
Austria	600
Belgium	125
Canada	700
Denmark	35
France	450
Germany	1,200
Italy	50
Netherlands	100
Norway	35
Sweden	200
Switzerland	400
United Kingdom	650
U.S.A.	1,300
	<u>5,875</u>

In over half of the countries listed above, National Committees of World University Service have been either entirely or partially responsible for the general care of Hungarian students, for providing them with language classes, or for their university placement.

At present 950 Hungarian students who wish scholarships abroad remain in Austria. World University Service, together with other organizations, is trying to solve the problems posed by this group. Scholarship offers from Guatemala, Japan, New Zealand, South Africa, Uganda, as well as from European and North American countries are being processed. In addition, World University Service is attempting to place on scholarships the approximately 450 Hungarian refugee students who are now in Yugoslavia.

The booklet of Meditations, *Behold the Man*, from which an extract was used in the March-April *Federation News*, can be obtained from Association Press, 291 Broadway, New York 7. Single copy, \$.40; 10 copies, \$3.50; 25 copies, \$8.00; 100 copies \$30.00

PRAY ONE FOR ANOTHER

INTERCESSION FOR IFES

Let us bow before God having in mind the International Fellowship of Evangelical Students and its member movements.

Let us beg God to grant us His pardon for the responsibility that we in the WSCF have for the division between ourselves and IFES people.

Let us thank God for His work and the proclamation of His Gospel among students through the IFES.

Let us intercede for the leaders of the IFES and of its national movements and for all the individual members, asking God to grant them

- faithfulness in the communication of the Word of God
- the vision that the Church is part of the Gospel
- the desire also to witness, manifesting the unity of the Church of Jesus Christ
- love for the unbelieving, love which comes from communion with our living Saviour.

Let us make supplication unto God for His blessing upon the plans for, and realization of, the meeting between IFES and WSCF leaders, that the result of this encounter be for the glory of God and a more powerful proclamation of the Gospel among students in all parts of the world.

Let us, finally, ask God to inspire each one of us that in our personal relationships with IVF people we may find the way of our unity in Jesus Christ and grow together in obedience to our Lord.



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Mauricio Lopez, having completed his first visit of Latin America as a Federation secretary, is now in Argentina both for vacation and for study and preparation of coming conferences. During May he paid a brief visit to Chile.

Ed Dirks was unable to come to Europe this spring as had been hoped. He is carrying on his work in Yale Divinity School and planning for a long trip to Europe and Africa in 1958.

Alice Otterness, *T. V. Philip*, *Valdo Galland* and *Philippe Maury* have attended a number of meetings, including the conversations between members of the International Union of Students and the Federation at Bièvres, France (see page 103) and the Executive Committee meeting at Bossey, Switzerland, in the first half of April. Alice, T. V., and Valdo also took part in the European Student Pastors' Conference at Bossey, May 27 to June 3.

Alice will be in the office until she leaves the staff at the beginning of July after two years' service to the Federation. We wish her every blessing in her new work at St. Olaf College in the United States.

T. V. Philip has also visited the Christian Association of Malagasy Students in Paris, the SCM of Basel, Switzerland, and a conference of the German Student Volunteer Movement at Neuendettelsau. During the summer he will take part in the Theological Students' Course at Bossey, a student conference at Mainau, Germany, the meeting of the YMCA World Council at Kassel, Germany, and the Scandinavian SCM Leadership Training Course near Stockholm, Sweden.

Valdo Galland will also attend the Theological Students' Course, and will visit the Italian SCM in August.

Philippe Maury visited Czechoslovakia and Berlin in May and the beginning of June, meeting with students and church leaders. He will attend a number of international conferences in July — World University Service, UNESCO, and YMCA.